

then, and not until then are they proper subjects for baptism. The infant has no sense of guilt before God, and it has committed no willful wrong: therefore it has no sins to be pardoned; it is not a subject for baptism. It is in a saved condition without it.

There must be a turning to God,—an acceptance of the exalted ideal, and this is the result of the steps which have been taken before, as set forth in this paper. This change we call conversion. It is insisted upon by the word. Matt. 18: 3; Acts 3: 19, and baptism is a part essential to it. A voluntary renunciation of the world and worldliness,—an eye single to God's glory; a steadfast following of the Master; "a rising to walk in newness of life." (Rom. 6: 4) Because infants are not capable of doing this, God has excused them until they arrive at the years of accountability.

There must also be a desire or willingness to receive the rite. No compulsory baptism can prove efficacious. Again and again does the gentle voice of the Master say "come" in accents of tender pleading. There is no grating harshness nor imperiousness, but the loving call comes to men, pregnant with gentleness and loving kindness. Not once as relating to baptism does he ask that men or children shall be brought unconsciously or unwillingly to do homage to his will. "Suffer little children to come unto me" (Luke 18: 16) is often cited as scripture favoring baptism, but it can have no such meaning. The opening word, "Suffer" which means, "allow" or "do not hinder" and the infinitive "to come" clearly show that he means just what he says. Let them come, but do not compel them. Like the believing eunuch, let them say, "Here is water; what doth hinder me to be baptized?" (Acts 8: 36) and then, in the Lord's name, and according to his word, let the rite be administered and send them on their way rejoicing.

The subjects for Christian baptism are then: 1. Those who have heard the message of salvation. 2. Those who believe on the Lord and his word. 3. Those who have come repenting of their sins. 4. Those who have turned their faces heavenward and 5. Those who are anxious and willing to serve God. All who are capable of exercising in these prerequisites, become proper subjects by so doing; all who are not capable are excusable.

Gratis, Ohio.

Then they that gladly received his word were baptized.

And all that believed were together, and had all things common.

### TRINE IMMERSION.

I. D. BOWMAN.

Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world. Matthew 28: 19, 20.

1. A careful consideration of every word of this commission will establish Trine Immersion beyond all doubt.

All intelligent interpretation of the Scripture must be based upon strict analysis of idioms and words. To suppose that words and cases are convertible, that tenses have no absolute meaning, that forms of expression are accidental, is to betray the fundamental principles on which all intercourse between men are based. A disbelief in the exactness of language is the prelude to all philosophical skepticism. \* \* \* The laws of language, as those of criticism, are absolute," etc. —Prof. Wescott author of the *New Testament Canon*.

If rules of language are ignored no baptism can be proven, but if followed, no mathematical problem can be more easily demonstrated than Trine Immersion.

As rules expressing the same thought are worded differently in both Greek and English Grammars, we will give the same rules in our own words.

*Rule*—When several names are connected by "and" and "the" is repeated before each, separate ideas are considered independent of each other and cannot be united in the sense of one. When "the" and "and" are not repeated they form one single conception. *Examples*: The farmer and the merchant and the blacksmith—three persons. The farmer, merchant, and blacksmith—one person. Mark 5: 14, "Told it in THE city and in THE country"—two places. Mark 9: 22, "Into THE fire and into THE water." Baptizing them in the name of the Father AND of THE SON AND of THE Holy Ghost. The repetition of "and" and "the" requires three actions.

In the Greek, "of the Father" "of the Son" and "of the Holy Ghost," are in the genitive case, which is equivalent to the possessive in English. *Rule*:—When possessive nouns are changed to the objective, "of" is used as often as signs of possession; if "of" introduces each phrase they denote separate persons or things, if "of" is not repeated they denote but one. *Example*: The boat OF John and OF James and OF Henry.—Three boats. The boat of John, James, and Henry.—One boat. "Which were born not of the will OF the flesh, nor of the will OF man, but OF God." John 1: 13.—Three wills. "The city of Andrew and Peter."—One city. John 1: 44.

"Name" is used instead of the persons. Baptizing into the *name* of the Father and

of the Son and of the Holy Ghost is equivalent to baptizing INTO the Father and INTO the Son and INTO the Holy Ghost. References where name stands for the persons. Ps. 29: 2; Prov. 18: 10; Deut. 12: 5; John 1: 11, 12; 20: 31; Matt. 12: 12. Gal 3: 17 declares that we are baptized *into* Christ, and Matt. 28: 19 teaches that we are baptized into the Father, and the Son, and the Holy Ghost.

By faith and baptism we get into all three. We in the Father and he in us, we in the Son and he in us, and we in the Holy Ghost and he in us. All made perfect in one.

If baptism into the NAME of the Father etc., means exactly the same as into the Father, why the words "into the name of?"

The answer seems easy.

1. These additional words do away with all honest doubt or quibbling.

(a) While it would mean exactly the same, quibblers and doubters would plead for exceptions to the rule that the article and conjunction are sometimes used for emphasis and not to represent repeated action.

(b) By adding "name OF the Father" we have the additional proof that "of" requires repeated action.

(c) "Name" being singular is *positive proof* of three actions. If we would throw away all the proofs given, the singular of "name" would make it impossible to teach one action.

*Illustration*.—This is the name of Jones, Clark, and Smith,—incorrect. These are the names of Jones, Clark, and Smith,—correct. Hence, "name" being singular proves the commission elliptical. The Bible has many elliptical sentences. We will give one. "Which were born not . . . of the WILL of the flesh, nor of the will of man, but of God." What of God? The WILL of God. "Will" is singular as "name" in the commission; this is not as elliptical as the commission. The will of the flesh nor of man but of God is as elliptical as the commission. Of the will of the flesh nor of the will of man but (of the will) of God brings out the full meaning. So according to unalterable laws of language the full meaning of the commission is, Baptizing them into the name of the Father and baptizing them into the name of the Son and baptizing them into the name of the Holy Ghost. No man has ever been able to produce a sentence with the same parts of speech as the commission that plainly teaches one action; but many have been produced that teach three. I will give one. Go ye therefore, and bring the Bible, writing your name in the book of Matthew, and of Mark, and of